

TOM o' Bedlam's

MARK on the LAMBS;

(This Season of Sheep-Shearing)

IN A

LETTER

TO A

HABERDASHER in POLITICKS,

Near Exchange-Alley.

With a Word to PUNCH

By the By.

*Ecce vobis a pseudo-Prophetis, qui veniunt
ad vos in vestibus Ovium, sed intrinsecus sunt
Lupi rapaces.*

L O N D O N:

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To V. S. Esquire,

A Man of PARTS,

S I R,

YOU and I know very well
 what one another doth not know;
 but this we both know, that ei-
 ther of us know what the Parson
 doth not know; and yet neither of us
 A 2 have

have any great Reason that I know of, to be proud; for we know but little. Be not high-minded then; lift not up your Horn; but as the Boy said to the Swan, look at your Feet. Noli teipsum was a Wise-man's Saying; and above all, shun the Company of Volpone's, as you wou'd the Whore of Babylon; keep the Wolf from your Fold, and a Bully from your Wife, and you may dose away your Life on a Bed of Roses, go to Heaven in a String, and ne'er be in half so much Danger of hanging, as you know who was of breaking his Neck down the Precipice of Rygate-Hill. I am afraid the Parson was got into bad Company; Birds of a Feather will flock together; or else no Body would have put him upon such a Jump: Tho', by the by let me tell you

you, it is not the first time he hath ventured Neck or Nothin, or else he never would have kept Company with a Crew of Rebels that have so often invited him with them to Preston. However, he has a Proverb or two on his Side, Naught is never in Danger; He that is born to be hang'd, will never be drown'd; and so our Friend Charles had more Wit in his Anger, having first thoroughly weighed the Matter; for you must note, if you'll believe him, he is a very cunning Man, and his Brains being somewhat too big for his Noddle, he thought fit to look before he leapt; for between you and me, was it not great Pity, that such a Parson, and such a Politician should at once go headlong----- you know where? Do
then

then but compare his Description of a Sermon wrapt up in Clouds, and artful Innuendo's; which he himself assures you, has no more Religion or Service in it, than a Ballad, or the Harangues of a Mountebank; and his Refusing, tho' often invited to attend the Rebels in their Labours at Preston, one wou'd swear this Man was beside himself, stark staring Mad; had no more Loyalty than Conscience, And how can he have one, that wants the other; who could take the Oaths to the King, yet be privy to a Conspiracy against him; can be Chaplain to his Majesty's Body-Guards, and yet associate with such a Crew, as would cut all their Throats?

In short, I have as thoroughly weighed the Matter as he hath done ; and am as fully satisfied in my Conscience, that I was never so mad yet, as to accuse this Man of Solidity, or of being an Apostate ; for let him first fix his Principles, or prove that he ever had one, and then I shall know where to find him. I have read Astronomy of late, and meet with him in all the Changes of the Moon, except in the time of the late Eclipse, when I lost him in the dark ; but if the Planets don't deceive me, he then pray'd heartily ; however, it being in a Fright, he desires it might not be brought as a President ; and for a Recompence, will never let Religion pass without a Jest, for the future.

Not

Not but that I think he may be
 useful, and that in a double Capacity;
 first, as a Divine, to assist M. L-r-n,
 and then as a Politician, to succeed the
 Reverend Mr. P--t--n; in either of
 which Offices, I don't question but that
 he will be so officious not to forsake his
 Call, till he sees them as dead as an
 Herring. I would have recommended
 him to our College, but they never ad-
 mit Fools.

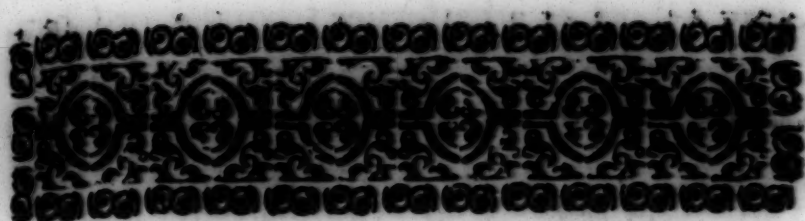
I am, Sir,

Tours, &c.

Morefields,
 Latter-Lammas.

T. B.

Poor



Poor T O M's

R-MARK on the LAMBS;

(This Season of Sheep-shearing, &c.)

OUR Blessed Saviour admonishing his Disciples of their Duty to one another, commands them, above all things, to *beware of false Prophets*; which will come to you, saith he, with all the Meekness and Humility of LAMBS, pretended *Sanctity* and *Devotion*; but within you will find 'em to be *ravenous Wolves*, Beasts of Prey and Desolation, who study nothing less than to make Havock of the Flock, and to devour what they feign to protect.

Religion and Loyalty may be their Pretence, but their studied Devotion is Interest and Ambition: To the Jew they become as a Jew, and to the Heathen even as such; but not with
 B the

the Apostle's Intention, to gain some, but to betray All. Let whatsoever Changes or Chances happen to the World, they never want a *Salvo*; but are always the first that lead you into a Fray, and the last that shall lend a Hand to lift you out. Can Men gather Grapes of Thorns, or Figs of Thistles? Can such *Wolves* be any Defence to the Flock, or can a Government be any better for such Supports, who eat the Childrens Bread, and devour Widows Houses? For tho' they may by Chance, in Christ's Name, cast out Devils; yet he saith he never knew 'em, and bids 'em depart from him. To day they shall represent a Doctrine as damnable, which to morrow they swear is only necessary to Salvation; and all their Oaths and Protestations are but as so many Cobwebs, thro' which they can easily break, if it may but serve their Turn.

Thus have those Sons of *Ely* turned with every Wind, and chang'd with every Turn; that a Man would think *one*, or *both* of them wou'd be fitter to be set on the Top of Bow-Steeple, than to have a *Stall* in the Church. For as neither of 'em were ever Men of any fix'd Principles themselves; so they are Friends to all Perswasions, except to poor *Tom*, and a few others who have been always in the Right, to whom they are irreconcilable Enemies, because they cannot subscribe to their impractical and wavering Projects.

If any one thing in the World cou'd have been fixt, one would have thought it had been the Aversion these two *Wolves* had to one another's Principles; for tho' they are both Beasts of Prey, yet they never fed upon the same Carcase, or took the same Rout, till of late. 'Tis to be hop'd they now grow feeble, and are forc'd at last, to join Issue with some of their *Kind*, as well to advertise their Associates, how happy a thing it is, they are not taken in the same Net, as to collect a *Posse* to secure their own Interest; for, in a religious Sense, those are the greatest Criminals, who feed upon the Souls, as well as Purfes of Men, when perhaps the poor Malefactor *only robbed an Orchard, or disobeyed a Master at School.* (Letter to B—t.)

One would think, I say, that a *Man*, after mature Deliberation, was become as great a Tory, as High a Churchman as any in the Kingdom, who loved to read what the Tories writ, and to hear what they spoke; who met them at home and abroad, Ditto. could never so contradict himself, as to say, that he has thoroughly weighed the Matter, that he is in the right, (Pref. to Sermon.) could never exhort us to beware greatly of those Men, to detest and abhor their Principles, as tending to introduce the worst Sort of Popery, (Sermon. p. 11.) unless he had told us, that the Enemy was about in various Disguises, and lay in wait to

deceive in several Shapes, (Serm. p. 15.) but give no Ear to those wicked Men, to their Assemblies be not united, (Serm. p. 26.) for it is surely just Occasion to fear, that some of the Flock will be destroyed, when they run willingly to the Wolf, and invite him hungry, and half-starv'd to the Fold. It is a well-grounded Apprehension of Danger to our Church, when the chiefest of those who would be esteemed the best and most faithful of her Sons, have either actually rebell'd, or favoured greatly those that did, (Serm. p. 4. Vide Remark on Mr. L---'s Serm. in the Flying Post, Apr 13.)

Those two Brethren are the most unhappy in chusing of Texts, of any Men I ever met with in my Life; for one would think they had a Mind to draw a Satyr on themselves; the one saith, *If it be possible, as much as in you lieth, live peaceably with all Men;* but not one Word of poor Tom, at the same time, nor of the young Gentlemen he has so often played at Hussle-cap with: The other advises you, *to be stedfast and immoveable, forgetting that he gave his Friend a little Reason to think, that he did believe a W---g M---y would not destroy the Nation; but being convinc'd to the contrary, was, upon mature Deliberation, as great a Tory as any in the Kingdom. (Pref. to Def.)* tho', upon being made Chaplain to the Guards, he begs the

the B—— of B——'s Pardon, and wishes his Hand may rot, if he is not on his Side. (*Reas. for leaving the Tories.*) and no question he will be on whatsoever Side he would have him exert himself; from whence one would infer, after a Clergyman had expos'd the Whiggs and Dissenters, as the most absurd People in the World, damn'd them upon all Occasions, as most pernicious, given it as his real Opinion, that the Dissenters are Schismatics, that it is Iniquity, even their solemn Assemblies, (*Def. p. 15.*) he would as soon have entertained Jewish, Pagan, or Mahometan Principles, as have accus'd any of his Brethren of disputing them out of their Christianity, (*Serm. p. 16.*) when he himself hath told us, *All their Cant of tender Consciences, improper Time, Forbearance, Comprehension, and Toleration, is Chaff and Froth.* (*Def. p. 50.*) But alas! so the Fates will have it; High-Church Charles is turn'd Low-Church Lamb, and embraces those very Opinions he had once taken Leave to expose to the World: Shame and Confusion of Face, it may be, will work upon him, when nothing else will. (*Def. p. 49.*)

Now I am well satisfied there was never any one so mad, as to let Charles into a Plot; for the Fellow hath Maggots enough in his Head already. And for once I will put a more favourable Construction on his Labours at Preston, than his Friend Mr. Redpath; and only

only suppose, that he said as he preaches, without thinking: Or, at the worst, if the malicious World will have him to be a Man of Design, he had only a Mind to curry Favour with the Dissenters, and secure a Property at the *Meeting*; since he hath told us in the *Flying Post*, he hath almost lost his Freehold in the Church, and that he may go through thick and thin, stick at nothing, be as good a Convert to them as he proved to the Tories.

We'll suppose, for once, Impossibilities; and that by artful Innuendo's he would be understood to cast an *Oidium* upon the Church-Clergy; but in good Faith, *Charles*, this won't go down with any of us; however you may palm it upon their unthinking Crowd. For let me tell you, Dr. S—— himself always despis'd you, and the Clergy only admitted you into their Company, as a Pill to purge Melancholy. You know what your old Friend Doctor G—— said; and as for Doctor S——, I am inform'd, he had no better Liking of your self, than of your Defence; but only out of the Abundance of your Zeal, you would throw in your Fool's Bolt, which proved so like your self, full of Atheism and Profaneness, that every Man of Virtue and Piety must be ashamed of the Performance; which, if that Reverend Doctor had given any Countenance to, would have sullied his Character more than all the disingenuous Performances
of

of his potent Enemies. *Come, come,* as the Manager said to Dr. S-----! at the Tryal, *Pray for your self, we don't want your Prayers.* You are plaguy pious on a sudden! make a Man a Devil, and then pray for him! (*Def. p. 7.*) Thou art a glorious Fellow! you think you may say what you will, the World is all your own. I am sure none of us presume to talk so boldly. (*Def. p. 10.*) I hope then you will allow him, that the Doctor is not in the Interest of the Nonjurors; that the *Jacobites* don't court him, and place their Hopes in his Help. (*Def. p. 46.*)

There are two Sorts of *Wolves*, I find, in the World; the one a publick, and the other a private Enemy; *This* having more of the Seed of the Fox than the Nature of the Lamb, allures you till he gets you in his Clutches; the *Other* having the Spawn of the Tiger, leaps over all Confines of Modesty, till he gets you in his Paws; which Observation agrees well enough with the Nature of these two *Brethren*. The first being a Latitudinarian in Principles, who barter Religion for Interest, and a good Name for Applause; the other a mere *Centaur* in Devotion, having a Tongue for *Geneva*, and a Heart for *Amsterdam*; his Pretence for the Church, but his Project for the Meeting: However, *Both* raise their Doctrine according to their Pay. They fill the Ears of the Auditory, as they do their
Hands

Hands and Bellies ; sweeten their Discourse to the Palat of the Contributor, and sing of his Power to cry down their own. *Multi bodie in Ecclesia non Pastores ; sed Destructores, sed Lupi, sed Mercenarii ; ad quos nihil pertinet de ovibus, nisi ut devorentur*, Euseb. There are many Ministers in the Church that are not Shepherds, but Destroyers ; nay, Wolves and Hirelings, who have no other Regard for the Sheep than to devour 'em.

I shall now take those *Wolves* in Order, that I may be able the better to tame 'em, and compare their Principles with their Practice, and their Doctrines with themselves ; and if I cannot be able to slay the *Goliath*, yet I doubt not to strip the *Wolf* of his Lamb Skin ; who I am certain, will never run mad with Honesty ; tho' it may be expected by their being disappointed of their Prey.

I own it was my unhappy Fate to fall in to the Clutches of one of 'em ; and never was poor Creature so tumbled and tosd before ; however, I stood upon my Guard, and altho every now and then I could not keep him from squeezing me ; yet he did me not much Harm, till he called his D--g Punch to his Assistance ; and then by Compact, they swore me out of my Freehold, and turned me adrift with a Wife and three Children, without a Penny of Money, or a Bit of Bread, to seek our Fortune.

Jejunus Stomachus raro vulgaria temnit.

After

After which, they thundered-out Fireballs and Crackers, as Boys do Squibs, when they are burning the Pope; not thinking themselves safe, unless they could murder my good Name, as well as starve my Body. *Perit quod facit ingrato.*

Our Reverend Doctor, in his Preface, gives us to understand, that *he was always cautious how he concerned himself with Affairs of State;* And indeed I take him to be in the right; for I don't look upon him to be a better Politician than Civilian; and as a Gentleman once told him, he knew no more of the Text of which he preach'd, than the Faculty of which he was Doctor. But to countenance his Performance, he assures us, *'tis his Majesty's Command, that the Clergy, at all convenient times, but especially upon all publick Occasions, should vindicate his Prerogative both Ecclesiastical and Civil;* and in this I think he is also mistaken; for I take it to be the Business of the Judge in his Charge; and I am certain, that his Majesty hath a better Right than he can demonstrate; and if there was more Religion, and less Policy in the Preacher's Sermon, there would be more Piety, and less Discontent among the People.

But however, with his usual Modesty, he submits his Inclination to the Authority of his Patrons, and produceth the Canons to stand by his Performances. *If it be possible, saith he*

in the Text, *as much as lyeth in you, live peaceably with all Men*; but then, why he should bring-in by the Head and Shoulders, the Distinction between *animal* and *human* Natures, as he wisely calls it, or rational and sensible, I can't imagine, unless he had a Mind to give us that wise Distinction of the *one*, that *they had Quickness of Sense to find out their Prey; Strength to defend it was their Title, and Possession their only Law.* Now I must confess, it is the first time that I ever met with any *Law* among *Brutes*; and if he means *Men*, I beg his Pardon, having no more to say.

But he saith p. 2. *This Epistle seems to be designed by the Apostle against those Jewish Converts, who being fond of the Jewish Ceremonies, retained them still*; and if so, what had he to do, to open his Sermon with those nice Distinctions of *animal* and *human* Natures, which are as foreign to the Text, as the *Alchoran* is to the Epistle.

The first thing he considers from the Words of his Text, is a *Duty—Live peaceably*, p. 4. and I wish he had sooner put it in Practice, it had been the better for poor Tom and his Family. But he says secondly, *The Object of this Duty, is with all Men*; and poor Tom is one of the Number, and was not then mad, tho' he hath Reason to be so since. But thirdly, *not indifferently*; not turn a Man and his Wife out of their Freehold, and then give a Testi-

Testimony from under his own Hand, that he had no Hand in it. O false and abominable!

But now to the Matter in Hand; first *Live peaceably*—Good Mr. *Pr—d*, did *Tom* give you any other Reason to do otherwise, but that he took 6 l. for 20 l. *per Ann.* being a Title unto which he was ordained? — Yes indeed, he prosecuted an Hubble-bubble *Intruder* upon one of the Canons of the Church, and would not let him inroach upon the Foundation both of his Canonical and Civil Right; a Fellow that is as well qualified for a School-Master, as you know who is for a Civilian.

Secondly, *With all Men*; I don't believe the Apostle here means such Fellows as *Thomas Dyke*, alias *Punch*.

This is that *Spring of Divinity*, who from his first setting out from *Rocheſter*, to his last going out of *Bow*, has left a Sink behind him; not but that he hath travelled as many *Cross-Roads* as any Man in *England*; for the nearest Way from *Graveſend* to *London* was by the Way of *Canterbury*. But as he told Mrs. *Goulding* now at *Troſſely* in *Kent*, the Devil was in him, or else he never would have neglected the Charms of so amiable, good-natur'd, ingenious a Wife, as he is blest with, for the empty, or rather *Diabolical* Satisfaction of killing a Boy—*Tarbox* for that. Rather than the Parish should keep four or five Children, *Punch* between Wind and Water was at length taken up

at *London* (I don't mean as yet before my *Lord Mayor*) when in *Fetter Lane*, he became as fam'd for spelling *Two-penny*, as he was afterwards at *Cripplegate* for *Drinking* it, which gave Occasion to an unlucky Rogue stumbling over him in a Kennel, when he lifted him up to swear he never thought to have been a *Supporter of the Church*, for he had not been within one since he was *Christned*.

His other Adventures, and how he got to *Bow*, the *Reverend Pr---*d best knows; and indeed are too infamous for my present Design: But which way he made Shift to roll up *Drunk* into the Pulpit there, about two Months ago, I am not well inform'd, no more than I am, how he got down without breaking his Neck, except by the Proverb, *Naught is safer in Danger*. I should also be glad to hear what's come of the *Dove* that was lately taken with him before my *Lord Mayor*; and whether his *Lordship's* wholesome Admonition to him was not better *Soul-saving Doctrine* than ever he breath'd himself, in his Life; as well as his prudent Caution, when he turn'd him adrift to the Water-Side, as the most proper Way to cool his *Wantonness*.

Now is this the best Man of Reputation that could be found out to blast Mr. *Gaynam's* Character? Was there no other Way left to ruin a poor Man and his Family, as well as stop his just Proceedings at Law, than to give
this

this V—n his Preferments for his Pains?

Pudet hac opprobria dici—

—& non potuisse refelli.

What Satisfaction is it, that Dr. Lamb now preacheth himself in the Afternoon, since Mr. Gaynam is still kept out of his Freehold? *Thrax ad Thracem compositus.*

—Poor Tom!

Altho' I have dipt my Pen in Gall, I shall wipe it; blushing at the Immoralities of my Enemies, and daily praying, that they will all with Humanity, Charity, and Love, be careful not to provoke any, but keep them easy in their lower Station, and cherish in them a good Opinion of their Betters, to consider that such a kind Conversation with them tends to Peace, and the contrary to Confusion.

I shall take at present no farther Notice of this Sermon, believing it has before now had its *Probatum*, but only remind how good a Friend this Reverend Doctor has been to the Clergy, by helping poor Tom out of the Church into which he was regularly ordained, and bringing one G—ns into the Church at *Gravesend*, who had no other Pretence, but that he had been brought up an Anabaptist; who not forgetting the Leaven of his Fathers, thought it no Sin to admit Men not episcopally ordain'd, into the Temple of our Lord; and for which he was suspended by the Bishop of *Rochester*, and since removed by the worthy Mini-

Minister of the Church: However, Mr. G—
was a Man after his own Heart, and no que-
stion, as good a Christian as the other is a
Churchman.

I shall now proceed to examine the Doctrine
of his *Brother*, who rather than not be thought
a Wit, dispenses his Banter at the Expence of
his Religion, and lays Siege to Preferment, at
the Hazard of the Doctrines of the Church.

Ignem gladio ne sedito.

Now this Author seems to be in a very
merry Vein; and being Chaplain to the
Guards, would needs make the Apostle a Sol-
dier, advising his Converts to put on *pro-
per Weapons against the Enemies of Christ,
which were confederated together by Violence,
Cruelty, and Persecution, to bring them back
to the Religion of their Fathers.* But, God
knows, he hath not only misinterpreted the
Design of the Text; but the Meaning of the
whole Chapter, which was written only to
prove the Resurrection of the Body; and
therefore he might as well have tackt St. Paul's
*Apprehensions of his Disciples returning to the
abolished Rites of the Jews, to the Pope's
great Toe,* as be in any Apprehension, that
any Member of the Church of England, who
thoroughly understands the Excellency of the
one, and Corruption of the *other,* can even
return to the *abolish'd Rites of the Papists.*
Serm. p. 3. But that he might be thoroughly
under-

understood, he would insinuate that this mighty Work is to be done by some of the Clergy of our own *Church*, and *those too not inferior Men*; but I profess I am in Pain for no Body but *himself* and his *Brother*. For if the Zeal of one learned Man, Dr. Br---t, hath carried him into some Errors concerning Doctrines that were always disputable in the Church; yet I am sure his pretended Confutation of 'em has pointed to Prophaneness, when he makes a Banter of *Benediction* and *Absolution*. But surely all the Clergy are not *Wolves* in *Sheeps Cloathing*; and I believe he cannot prove how that a Person excommunicated by Episcopal Authority, can warrant himself of Salvation by any Part of Scripture, however honest or virtuous he may be in any other moral Duties; and this I take to be the *Covenant and Condition of every Man's Body and Soul*; that as he must live in Subjection to the Laws, for the Security of the *one*, so he must obey the Gospel-Precepts for his Preservation in the *other*. And therefore, altho' every Man's Body and Soul be his own upon *Covenants and Conditions*, (Serm. p. 13.) yet the very Terms of those Covenants and Conditions are, that he shall conform, as well to the Gospel of Christ, as to the Laws of the Land; the *one* being an Obligation for the Preservation of human Society, the *other* a Covenant for the Confirmation of Faith and Religion. Whosoever

soever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained. But this *Preacher*, in Defiance of the Words of our Saviour in *St. John's Gospel*, saith, *If any Man doth well, he shall be accepted by God, however he is rejected, or dealt with by Man*; and indeed in some Sense, he says true; that is, If any Man conforms to the Obedience of his Superiours, whether it is in Church, or State, he shall be accepted of God and Man: but if any one lives in Rebellion against either, I take it that the Scriptures don't warrant him any Security of Salvation, notwithstanding all his specious Pretences to Religion and Piety. For God expects Obedience rather than Sacrifice, and Repentance rather than Justification. Sure then, he that will not believe that the Ministers of Christ have any Power to pronounce Forgiveness to Penitents, must needs put a great Check upon the Souls of dying Persons, when he saith in the Office for Visiting the Sick, *By his Authority committed to me, I absolve thee of all thy Sins*; and this, my Friend *Charles*, I believe you have done; and this, I am sure, you have as little Reason to say, as any Person in the World. But since the Blessing lies not in the Person, but in the Dignity of the Office, I do not question but your Absolution is as effectual, as if done by the Bishop of *Bangor*. And neither do I doubt, without including

ding your mighty self, but we have above the primitive Number of Twelve that never bowed to Baal, nor basely betrayed the Dignity of the Priesthood: Who are sufficient for those things, and yet carry human Frailties and Passions about with them. (Serm. p. 14.)

He assures us, p. 3. That the Seducers are more numerous in our Nation than ever, skilled thoroughly in all the Arts of beguiling, and under greater Encouragements, to our Reproach be it spoken, than they could ever have promised themselves, or till now, had the Impudence to hope for. But poor Man! having a great Deal of Business on his Hand, he soon forgot himself in p. 8. and roundly affirms, they consist of a few outwardly pious, and he believes as yet, Protestant Monks. So that by a new Way of Protestant Arithmetick, the Proacher has reduced a numerous Company to a Few; and I hope he'll give me Leave to descend a little farther, by reducing that Few to himself and his Brother.

But however, having heard of the Probability of Repealing the Schism-Bill, Charles is resolved to carry Favour with the Dissenters in time; and since his Collections fall off in the Church, no doubt but he expects they will make him amends in the Meeting: And because formerly he had called the Dissenters Schismatics, and assured them that their separate Assemblies are Iniquity, p. 50. he thinks

D

now

now to make amends, and roundly tells them, that the ~~the~~ chiefest of those who would be esteemed the best and most faithful of her Sons have either actually rebelled, or favoured greatly those that did; and that he may not be understood to mean the Nonjurors, he adds, against a Protestant Prince whom they had crowned their King, and to whom they had sworn inviolable Fidelity, in order to dethrone, destroy, and massacre both him and his Royal House. And if this be true, who can blame Charles, or any body else for leaving them; especially since he makes it a Part of the Doctrine of the Church, which he confidently affirms, neither holds nor encourages Principles of Vassallage and Slavery. p. 11.

But as he said upon another Occasion, Is not Passive Obedience a Christian Doctrine, because Dr. S——l resisted the Cook of the College? Are the Dissenters righteous, because the Doctor is unrighteous? Are the W——gs innocent, because he is not so? Dear Veracity! Must not St. Paul be believ'd, because this flaming Chaplain dares to contradict him? Are the Bishops and Doctors of our Church e'er the worse, because he is a Wolf in Lamb's Clothing? And doth not he that resisteth the Power, resist the Ordinance of God, because a Preacher at Richmond saith, that the Law is the Measure of Obedience the Church requires? When, I am sure, the Scrip-
ture

ture faith, *You must not only obey for Wrath, but Conscience sake.*

In short, this Assize-Hunter is so full of Contradiction, that a Man doth not know where to find him; for, in one Place, to shew his Affection to the King, he ridicules the Coming of our Saviour; and very smartly tells us, that with the Obstinacy of a Jew, they will not believe it, tho' he is certainly come, and now actually in the third Year of his Reign, p. 70. And in another Place, to convince the Dissenters he is a real *Convert*, he puts a Slur upon those who would be thought the chiefest Members of the Church; and saith, they have actually rebelled, and favoured those that did, I shall therefore take him in this double Capacity, both as *Whigg* and *Tory*, all out of his own Writings; with a Word or two of my own, and then let which Party will take him; I am sure he will never be a Credit to either Side.

Whigg. Be steadfast to the Protestant Religion, as it is professed in the Church of *England*; retriev'd, repair'd, re-establish'd by the Glorious and Happy Revolution, and rescued from extreme Danger, by the seasonable Accession of our present most Gracious Sovereign, to the Throne. (*Serm.* p. 8.)

Tory. Keep them poor, and they'll be quiet, I remember, was a Revolution-Principle, and the only one, I think, that the Church

would reap any Benefit by observing. (Def.
p. 20.)

Whigg. The Church doth not forbid us to hold up the right Hand, and make bare the Arm to save our Heads:

Tom. A good Subject, I warrant you! A always thought Passive Obedience was the best Security of all Government, and that the contrary was like breaking a Man's Neck, the cure a Cut-Finger, and of so fatal Consequence, and so destructive to all Government, that one might as well pretend to found Order upon Confusion; as to settle Government upon such Principles as incline to encourage, and justify Men in Rebellion; for at this Rate, no Man remains a true Subject longer than he is obliged; as we have experienced by some of the late Rebels, and perhaps not so long neither, if he be rather of a Restless, Turbulent Temper, or an Ambitious, Aspiring Spirit.

Whigg. If the Supream apprehend them to be factious or seditious, and require from them the personal Security of Oaths, to submit, to be peaceable and quiet; or, if without any immediate Apprehensions of ill Will from them, they judge it expedient for the future Safety and Tranquillity, to oblige them to give that Sort of Assurance, and even to oblige the Person, or Persons who are most likely to disturb the publick Quiet; the Church of England allows and commands them to do it.

it; and if they refuse to acquiesce, she yields them up to the Penalties of the Law, and claims no Exemption.

Tory. I desire to know in what Canon Law he finds this?

Whigg. She certainly abhors the *Rebel* in the *Pulpit*, as well as the *Rebel* in the *Field*, (Serm. p. 12.)

Tory. I observe, when your Faction is at a Loss for Scandal, when your whole Magazine is spent upon the *Tories*, the Pretender is your *Dernier Resort*; you play him at us altogether, and think you do our Business effectually. It is my Opinion, the Pretender has more hearty Friends among the *Whiggs* and *Dissenters* of Great-Britain, than in all Europe besides; And his Attempt to land first in Scotland, which is so fully stock'd with them, confirms me in this Notion, p. 37.

Whigg. Every Briton therefore should light his Torch, and whet his Sword; they should be pursued *face ferreeque*, till an entire End be made of them; that Right Hand deserves not the Arm it hangs upon, that doth not greedily grasp at the Sword, and makes it red with the Blood of *this* Enemy; this Invader of our Land; this common Ravager of Kingdoms; this Adversary to our Peace, to our Estates, to our Liberties, and to our King. (Serm. p. 21.)

Tory. Our Religion indeed obligeth us to turn the other Cheek to the Man that strikes

one

one of them ; but it no where forbids us to make such justifiable Provisions, as will secure us from his striking of either. We are commanded to *be wise as Serpents, and innocent as Doves* ; and from hence we derive a Liberty to contrive the Methods of our own Preservation ; which, if we should not do, we should not only be as *innocent*, but we should be as *silly* as Doves ; and if any of the Serpent appeared in us, it would be that which our first Parents learnt of him, to *betray our selves and our Posterity*. (Def. p. 28.)

Tom. The true Churchman cannot imagine that Religion towards God can justify him in Rebellion against his *Vice-Gerent* ; and therefore, if he at any time exceed his *Commission*, he leaves him to his *Master*, to whom he must give a severe Account : And if any wicked, or unjust Act be required of him, he then chuseth to *obey God rather than Man* ; yet so, as that he is chearfully obedient in all other Matters ; and in that particular, prepareth himself to suffer, hoping by Patience and Well-doing, to overcome at the last. But if at any time the Foundations be overturn'd, and Iniquity so thrive, that *Prosperum ac felix Scelus Virtus vocatur*, he makes it not his Business to look at every Turn, which Way the *Wind* stands, but what is always his Duty ; he will not follow a Multitude to do Evil, and rather than be carried away to any wicked Act, he

he lets them take All, and chuseth rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season; and esteems the Reproach of Christ greater Riches than the Treasures of Egypt.

But to prove that This Tory-Whigg, as I may call him, either or neither, is as good a Friend to the Church, as a Subject to the King; loves its Ordinances, as well as affects Revolution-Principles: I shall next demonstrate the Affection he has to the Priesthood, as a Whigg, and the Inclination he once bore to Popery, as a Tory, and so leave the Reader to judge, whether the Dissenters have got a better Profelyte, than the Church a pretended Son.

Whigg. The Church of *England* neither holds nor encourages Principles of Vassallage and Slavery; the Law is the Measure of the Obedience she regards; she teaches the Magistrate to obey the Laws, and the People to obey him when he does so. When he turns them behind him, and scatters Ruin and Destruction where he goes; she does not stifle the natural Motions of Defence; she does not break the Weapons of Reason and manly Resolution; she mourns indeed when there is Occasion for it; but she does not forbid us to hold up the Right Hand, and make bare the Arm to save our Heads.

Tory. A good Subject, and a dutiful Son of the Church, to rebel against his Mother!

Tory.

Tory. What he says—is an infamous Satyr upon the *Discipline*, the *Ceremonies*, and the *Liturgy* of the *Church of England*, as by *Law* *establiſh'd*; it ſhews him an *Impudent Apoſtate* from the *Communion* of it; a *Schiſmatical* *Disturber* of its *Peace*, and one of the vileſt of thoſe *false Brethren* the *Church* has reason to complain of, and arm againſt. (*Deſ. p. 50.*)

Whigg. Here it will not be ſaid, that our *Apprehenſions* are vain, idle, and without juſt *Occaſion*, when the preſent outward *Genius* of too many is rightly conſidered: It is no vain *Imagination*, that ſome may fall away, when the *Seducers* are more numerous in our *Nation* than ever, ſkill'd throughly in all the *Arts* of *Beguiling*, and under greater *Encouragements*, to our *Reproach* be it ſpoken, than they could ever have promis'd themſelves, or till now, have had the *Impudence* to hope for. (*Serm. p. 3.*)

Tom. Princee, in thy next let's know your *Companions*, without any artful *Intendments*.

I remember, in a ſcandalous Pamphlet call'd, *The Diſſenting Teachers Addreſs to the* 1710, againſt the *Bill for Building fifty new Churches* in and about the *Cities of London and Weſtminſter*, with a prophane Letter call'd, the *Lord W——n's Answer*. Among many other *Fallſhoods*, he asks, How will the *Pre-tender* rejoice, when the *News* reach'd him, that

that so many Popish Chapels are preparing for him? That his Interest prevails, and ours (his only Enemies) declines; This will certainly encourage him to make a second Invasion; then will the *Bank* tremble, the *India* Company shake, Credit sink, Trade fall away—and an universal Deadness seize every thing that animates and keeps alive the Grand Alliance. And shall this be done for a few ungodly steep'd Edifices? Fit only (as our Fathers have shewn us) to be plunder'd, and turn'd into Stables, *p. 10.* Dear Veracity? How cou'd you believe the Whiggs or Dissenters wou'd ever mind what you said, when you have committed such a horrible Piece of Forgery in their Names, and told them, *p. 19.* that the Pirates of *Madagascar* had as good a Right to Preferment, as the Whiggs in *Great-Britain*? and that you may be sure to find out the shortest Way, not only make them seem odious, but speaking Blasphemy, as in the Lord *Wh-n's* Answer, *p. 12.* What the Devil wou'd you have us do? You know we have no more Interest than so many Journeymen *Taylors*; go home and be quiet. Let them build Churches, if they will, and be damn'd: The more they build, the more we shall have to plunder, when we get uppermost again; and let that glorious Prospect content you, *p. 13.* Horrible to be heard! Is this the Man that preached this Sermon, with no other View, than to do Service

to his Religion, and his King? Is this the very self same individual Identity, that wou'd perswade, that wou'd adjure you to remember what your Fathers did for this Church, and to imitate them in the Defence of it, to assert boldly your Freedom, as they did, and to stand fast in the Liberty both *Spiritual* and *Civil*: Liberty! wherewith the Laws of God and our Constitution had made them free? (*Serm.* p. 11.) *Be stedfast, unmoveable*, when he himself hath been such an *Anythingarian*, a *Whigg*, a *Tory*; a *Whigg*, and a *Moderate-man*; a *Forger*, and a *Blasphemer*, as Mr. B—t calls him in his Preface to his Third Part of the *Modern Fanatick*. And if I prove him to be inclined to Popery, I hope I may be allow'd to prove, that he hath turned with every Wind, and been blow'd up with every Bubble, in Hopes of Preferment.

Tory. Now this is not Popery, (*Defence.* p. 26.) The Doctor doth not bid his Audience prostrate themselves to Images and Pictures; but by a good Life, and holy Conversation, to recommend them to the blessed *Advocate* above: Now a good Life being the properest *Recommendation*, you *Whiggs* cannot bear the Thoughts of retaining such *Advocates*. When any thing in *Religion* is against you, that you call *Popery*; when it is Government, you call it *Tyranny*, or *Persecution*; and think it is a sufficient Justification of your Aversion to it.

If you love a Dissenter for his Scripture-Stories, you may as well love *Dutch Tiles*, or *Tapestry Hangings*. I don't say the Bible is always to be repeated over a *Tea-Table*, and the comfortable Account of God's Love to good Men, be given at *Back-Gammon*. I don't think our Sins are to be sigh'd out at *Cribbage*, and Ejaculations thrown up at *All-fours*; and yet I have seen and heard all this done, and nevertheless held my Opinion, that they were all *Hypocrites*. It is an hereditary Shew, or Form of Piety; and they themselves are no more affected, than I am by it; their Fathers teach them to sigh, and turn up the Whites of their Eyes, as Beggars do their Children to cry; only to move your Passions, and deceive you. As to their Pastors, I hate a religious Face; when *Religion, as you say, has taken an Habitation in a Man's Countenance*, it is generally Tenant for Life there; I seldom knew it remove lower, and take a Place in his Heart; I protest a formal, religious Face frights me; I clap my Hands into my Pockets, like a *Dutch Skipper*, and have much a-do to forbear hallowing out, *Thieves, Murder, Moderation*, and all things that I think will hurt me. Excuse me, Neighbour, If ever I take an uncommon Liberty of Speech, it is when these People are the *Subject of Discourse*, and yet you are always crowding it in upon me; I have always esteem'd them, and have

every Day fresh Reason to do it, utter and avowed Enemies to the *Crown* and *Mitre*. I know their Principles are so bad, and their Practices so nicely corresponding with them, that I cannot have a favourable Thought of those Men who do not vigorously oppose them. (*Def.* p. 27.)

Tom. It is no wonder then Mr. *Higk-Sheriff* has been deceived, who did not think a *Lamb* good enough in his own Fold, nor a Preacher learned enough in his own County; for certainly a Man of such Principles can no more be an Honour to his Retinue, than such a Sermon be edifying to the Congregation. Neither can I imagine what *Enl be* and his *Brother* could have to preach before the J—ges, except they hop'd they should make a favourable Report of them to his Majesty. Indeed the one of them has already got Preferment, and he may thank his Grace, who, God be thanked, has had more Success in his Souldiers, than Chaplains; because, to my Knowledge, they have oftner fought, than the other, has prayed for him. This, I suppose, wou'd be glad to keep what he hath; for he saith, the Souls of the Laity are only committed to his *Care*, they are not put into his *Power*; it his his Duty to prepare them for Heaven, *if he can*; admit them into it *authoritatively*, he cannot; he is to warn them of Hell, he is not to sentence them to it. (*Serm.* p. 13.)

But

Tory. But this *Heteroclyte* is so full of Contradictions, I shall leave him to the Chastisement of our Convocation, or his Betters; to whose Consideration and *Correction* too, his Majesty earnestly recommended *such Men*, and *such Books*. We promise our selves from his Majesty's most *Gracious Letter*, and the kind Assurance given to that *Synod*, of all fitting *Encouragement* from His Royal Self, that they will fit and transact those Affairs, which the present State of the Church make it absolutely necessary for them to do; and then this *Lamb*, little as *he* is, and others, *great* as *they* are, will find, that we have some Power, some Discipline left in *the Church still*, and that there are Men amongst us, who have Courage to put it in Execution, *deliver over to Satan the Apostate, the Heretick, the Schismatick*, and cut off all those that trouble us. (*Def. p. 51.*)

Tom. There was a Time when Faction was neither so strong, nor so bold, when the chief *Patriarchs* and *Founders* of it had for their Cities of Refuge, only Woods and Barns, and their Disciples were but the *Suburbs* and *Offal* of the People: But now forsooth, the *Fir-tree* must be a Dwelling for the *Storke*, and the *lofty Cedars* spread their Boughes over them, and great Men are become both their *Proselytes* and *Protectors*; insomuch, that *the Vultures have their Nests*, and *the little Foxes their Holes*;

Holes; they earth themselves in *Corporations* and *Peculiars*, where they are shot-free of the Power of a *Consistory*, an *injungendo Mandatum* cannot reach them; or if it do, a common Purse defends them both from Bruise and Battery; so that the Mouth of the Canon cannot reach them, the Thunderbolt of *Excommunication* not so much as scare them; and then *Ceremonies*, and the *Surplice*, and the *Rochet*, and the *Mitre* too, are no better than Remnants of Superstition, Weeds *Babylonish* and *Apocryphal*. But oh! that *Aaron* would remember he had a Rod as well as Oil; Discipline as instruction; that where the one cannot supple, and make pliable, the other may bridle and restrain *Schismatical* and *Contentious Spirits*; that so his Rod may be ever budding, his Authority green and blossoming, to the Glory of God, the flourishing of his Church, the Conformity of her Sons, the Concord of her Pastors, and the Peace of us all. Unity, Unity, Unity, the Church groans for! O let this Dew of *Hermon* drop plentifully on the little Hill of *Sion*; Let this precious Ointment so overflow the Head of *Aaron*, that it may run down his Beard, and from thence to the Skirts of his Cloathing; that so there may be a perfect Harmony in the Church, that we may sing joyfully together the Song of *Sion*, in our own Land, that we may be all Pastors as we should be, Pastors after God's own Heart; Pastors feed-

feeding his Flock in Love, feeding it as it ought to be fed, with *Knowledge* and *Understanding*.

P O S T - S C R I P T.

N. M. The aforefaid *Thomas Dycbe* being concious of his Guilt, did by the Hands of his Confidant, one *Mr. B---*, and others, offer to *Mr. Gaynam* feveral Times, Three Pounds, or more, to omit publishing the Crimes within mentioned, againft the faid *Dycbe*; which he thinks is a fufficient Confirmation of the Premiffes: For *Mr. Gaynam*, as poor as he is, never yet gave Occafion to any to offer him a Bribe, whatfoever his Enemies have done againft him, which will fully appear by his Cafe at large, now ready for the Prefs.

F I N I S.

his flock in love, feeding it again
to be fed, with wisdom and justice

O S T - S C R I P T .

M. The blessed Thomas Dyer being
of his Court, did by his hands or
instrument, one A. F., and others, offer
Gawm several times, Three pounds
to omit publishing the Crimes with-
out, against the said Dyer; which
is a sufficient Confirmation of the
fact: For Mr. Gawm, as poor as he is,
yet gave Oath to say to offer him
whatsoever the Benchmen have done
him, which will fully appear by his
large, now ready for the Press.

